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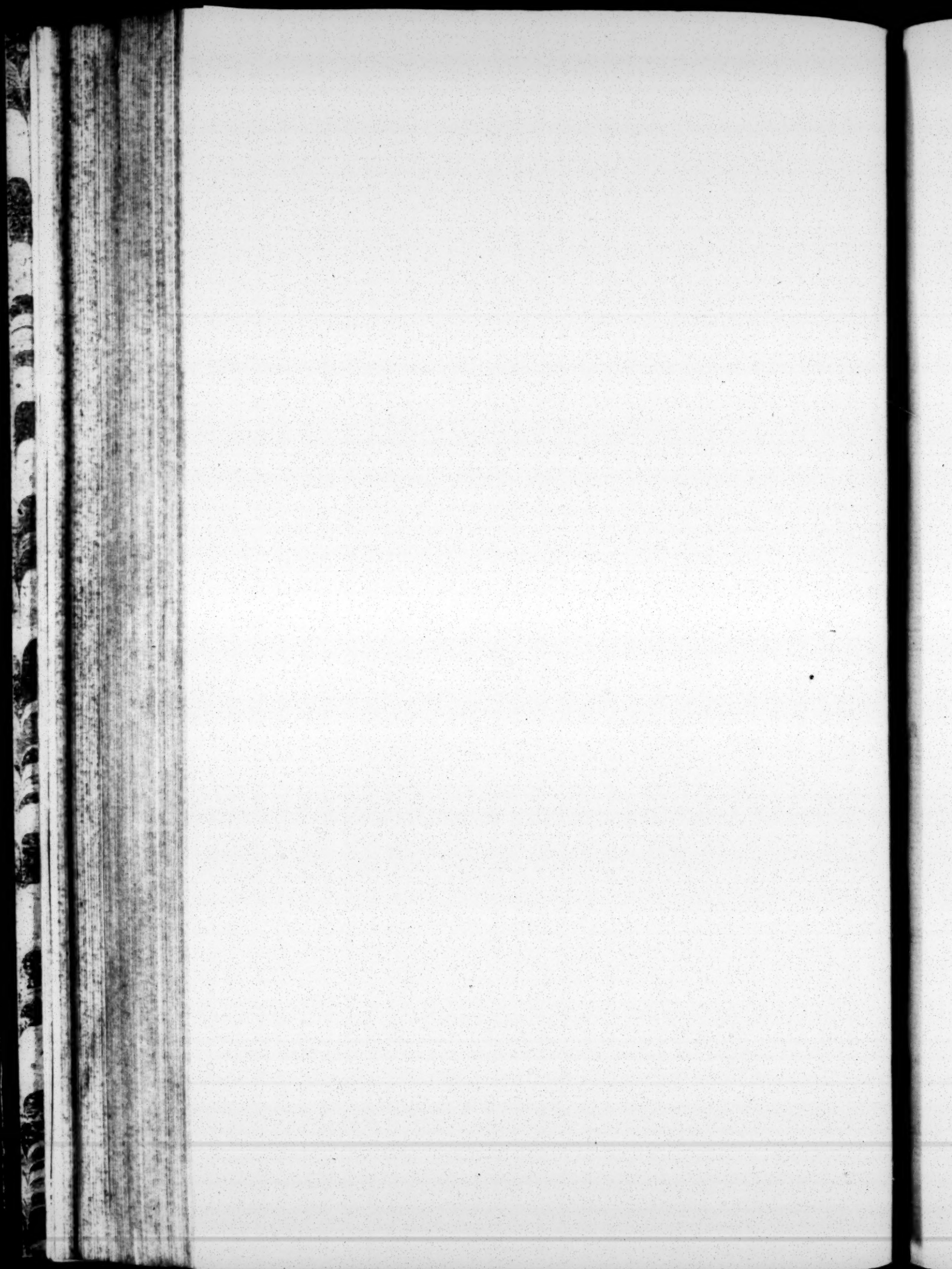
F I N I S



A
L E T T E R
TO
Mr. *FAUCHON*.

By *R. LABUTTE*.







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A
L E T T E R

T O

Mr. FAUCHON.

S I R,

YOU receive this in answer to your Advertisement of the 11th of this Month, concerning certain *French Verses* which have lately appeared under your Name, and the Remarks that were published along with them.

Some People have such perverse and crooked Constitutions, that it would irritate them less to be called Rogues than Fools. Whether or no such be the Cast of your Temper, I shall not determine: This however is certain, that on account of my being the supposed Author of the *Remarks*, in which only a little Dulness and Stupidity, and want of *French* is justly laid to your Charge; you have, both in private Conversations, and the publick News-Papers, treated me with more Rage and Maliciousness, than I could have feared from an honest sensible Man, though I had accused him of Murder.

It is high time, therefore, to defend myself against these Insults, and in my turn to make Reprisals: You have given the Challenge. I accept it.

BELLA! HORRIDA BELLA!

I.

1. You have taken some pains to persuade the University, that this Poem does not come out of your Shop. In an Advertisement of the 4th instant, you flatly deny that you wrote it. But Mr. *Re-nauld's* Advertisement, which was published the same Day, and was indeed a Home Thrust, has, I find, staggered your Resolution, and has brought the cold modest Fit upon you: So that in this of the 11th, you only say, faintly, in an obscure part of it, That you did not *print* it. — Excellent Equivocation, indeed! — And notwithstanding the sly Insinuations which the *Remarker* has dropt of your being no *Frenchman*; by this doubling and shifting, I could almost persuade myself to believe you a Jesuit. One Objection indeed may be made to this Supposition, and in my Opinion only one: Those Fathers are generally as eminent for their Learning as their Equivocation. But even this Difficulty does not lie against be-
lieving

ieving you (what you profess yourself, a *Norman*; for the *Normans*, without the Knowledge, are known to have all the *Tricks* and *Evasions* of the most practised Sons of *Ignatius*.

Faisons tour de Normand, dedisons nous.

LA FONTAINE.

But *Norman* or *Jesuit*, slippery as you are, take my word for it, I have you fast by the Tail, and here I will hold you, to fret, and curl, and twill, and wriggle, to the Sport and Derision of all Men of Sense and Litterature.

2. Conscious to yourself that this *Trimming* might possibly be detected, and consequently your Credit much lessened by it in the Opinion of the University; you have taken a handsome Opportunity to promise, like a good Penitent, that you will do so no more; that you will be guilty of no such *double dealing* for the future; but that in your Lecture, *due Justice shall be done on both Sides, as nothing will be advanced but what can be proved by unexceptionable Witnesses.*

*The Devil was sick, the Devil a Monk would be,
The Devil got well, the Devil a Monk was be.*

But to be serious, Monsieur, you have raised up in me a Spirit of Watchfulness and Resentment, which will continually hang hovering over your own Head, eager to catch the first false Word that drops from you, and to dash it back again in your Teeth with more Fury than a wounded Conscience.

3. You have been pleased to brand this Poem with the infamous Name of a Libel; and have every where threatened with much Rage, and no less Indiscretion, to prosecute me for the Publication of it.

4. As a former Friend, though it seems I am no longer to enjoy that honourable Title, let me advise you to reflect a little before you engage too far in so critical an Affair; for, if I am not much abused by my Acquaintance, this mischief must in the End fall upon your own Pate.

Let not then the delicious Hopes of Revenge transport you beyond the Bounds of Discretion; but consider seriously and often, how you are armed above to bear such a mighty Blow.

*Craignez d'un coup d'Espeir les tempestes amorcees,
Et consultez long-temps votre Tete & ses Forces.*

BOILEAU.

If there should possibly be a soft place in it, the Stroke may, in all Probability, prove mortal.

But, without laughing, answer me the following Questions sincerely:

I. Did not I compare this Poem to

II. Have

II. Have you not read them publickly in every petty Ale-House in Town? Did not you give Mr. *Renoult* a Copy of them as your own Composition, corrected with your own Hand? Did not you get several Copies wrote out, and disperse them amongst your Acquaintance? And does not this amount to a Publication?

III. Have you not yourself acknowledged them to be libellous, both in private Conversations, and even in the publick Newspapers? and

IV. Have you not confess'd, and even boasted a thousand times over, That Mr. — is the Subject of them?

If you can lay your Hand upon your Heart, and give an honest Negative to these Queries, then you are secure. But if your obstinate Conscience should say *Yea* to every one of them; if you both wrote and published these Verses; if they are really libellous, and Mr. — the Subject of them; what have you not to dread from the Resentment of an injured and incensed Rival?

2ly. You will do well to consider farther, whether this litigious Method of proceeding will be likely to convince the University that you really understand *French*. The Author of the *Remarks* has plainly and publickly asserted that you do not; and considering your Situation, it must nearly concern you to remove every Suspicion of this Nature.

But I am not quite clear that prosecuting your Antagonist, will be the most effectual Remedy to heal the Wound which his Criticisms have made in your Reputation. Certain I am, that if I was conscious to myself of being worth 100000 *l*. I would not prosecute any Man alive for calling me a Bankrupt; I would pour forth the whole Pride of my Wealth, to the Amazement of the World, and the Confusion of my Defamer.

3ly. Let me ask you farther, Why should these *Remarks* give you so much Pain and Anxiety?

Poets of equal Merit with yourself, even *Homer* and *Virgil*, had their *Remarkers*, who growled, and snarled, and barked, and snapt with more Malice, though they did not bite so deep, perhaps, as yours has done. Comfort yourself then with this Consideration, That the Source of all these *Remarks*, *Criticisms*, *Observations*, &c. is Envy; a rank Weed, which grows in every Soil, and flourishes in every Age, and which has in the present attack'd *Pope*, *Boileau*, and *Fauchon*, just in the same manner as it did formerly their Ancestors, *Homer* and *Virgil*.

But all these your boasted Relations were, it seems, armed with Steel Caps, by which means, though the whole Mob of Fools and Witlings proved their Swords upon them, yet they maintained the Field against all Opposition, and came off Conquerors without a Wound. And if your Helmet be of the true Metal, you need be under no Concern, though your Antagonist attacks you, like a Coward, in the dark; for either his Sword will be blunted

blunted by the Stroke, or it will recoil back again upon his own Head.

Be cautious then how you betray any Marks of Fear or Concern, lest the ill-natur'd World should attribute it to Cowardice, and a Consciousness of your being vulnerable.

4ly. You will say, perhaps, that being of the *irritable Race of Poets*, the meanest Cur that barks stirs up your Indignation, and prompts you to Revenge.

It is the common Weakness of your Family, and therefore I excuse it; not to run back into Antiquity for Examples, the Pride of *English Poetry*, *Pope* himself, had the same Sensibility of an Affront, and was driven by a like Impulse to revenge it. He drew out all the Powers of his Wit in the immortal *Dunciad*, and transmitted the Dulness of his Enemies to Posterity, with Contempt and Ignominy.

This is the most honourable, the most safe, the most certain, and the most lasting Revenge in Nature. This is the very Revenge which you yourself have already taken upon your Rival Mr. —, and which I would advise you to pursue against your *Remarker*, instead of prosecuting him; and I press this upon you the more earnestly, because I am convinced that you can entertain in your own Breast, no Doubts or Forebodings concerning your Success in it.

But the Law is not only the most expensive and precarious, but at the same time the most unnatural Revenge, that could come into your Head. — Twelve lawful Men, all honest Freeholders, drawn out of the Isle of *Ely*, to sit a special Jury upon a Work of Wit and Criticism! — Was ever such a Story told upon *Parasitus*? After this, take my Word for it, Monsieur, your Name will be struck out of the inspired Roll, and you must never for the future write yourself *Poet*.

4. You seem to intimate, that I have received several Favours from you. In return, I have told you generously of your Faults; the sincerest and most difficult Proof of Friendship in the World. — Particularly, you have given me several private Lectures. I acknowledge the Receipt of them; I always esteem'd them singular favours, because they gave me an Opportunity of discovering, that you were in your Pronunciation, in your Understanding, in your Sincerity, in every thing that belongs to you, just like your Verses, ENTIRELY NORMAN.

5. You say, that once in your Life, after producing several Books, and discharging, it seems, the whole Artillery of Grammar against me, you brought me to this notable Confession:

Me neavels misfaken, Me did tink dat it wazofs oderwise.

Will the University will believe, when you shew more *French*, and more Regard to *French*. Both will happen upon the first of *April*.

*April**, the very Day in the Year when one has least Reason to apprehend any Disappointment; when your Lecture, and you might as well have said Your Grammar too, is to be presented to the Publick.

You seem to have taken a great deal of Pains, to describe my Pronunciation of this sorrowful Confession. But in your Life you never took more Pains to a worse purpose. For, as my Pronunciation is a certain Proof of my being no *Englishman*, yours is just as sure a Mark of your being no *Frenchman*.

How could you be so indiscreet, as to turn the Thoughts of the University to a Subject, from which of all others it is your Interest to divert them!

As to my *English*: All that a Foreigner can well pretend to, in so difficult a Language, is, to make himself intelligible; and I flatter myself, this very Letter will convince the University of my being able to do that to your Shame and Confusion.

6. I beg Pardon for having so long deferred to take Notice of, what I suppose you call, the Wit of your Advertisement.

By your scattering the Expressions which come under this Head so profusely through your whole Advertisement, I am persuaded you consider them as the Flowers of your Composition, and therefore must be offended to see them so long neglected by me. I will make all the Amends in my Power, by taking particular Notice of them now.

W I T :

"The celebrated great Master *Labutte*,——The clamorous
"Master *Labutte*,——his French Libel,——This notoriously sci-
"entific great Master *Labutte*,——This mighty Master's negative
"Voice,——This sublime Master,——This *very* intelligent
"Master,——The honest and most justifiable Behaviour of this
"candid Master, his noted Veracity, and other eminent Quali-
"fications,——This most witty Master's *French* Libel,——
"This facetious Master,——"

All this squeezed into an Advertisement!

Was ever Lust of Abuse so violent, and at the same Time so impotent!

Upon ordinary Occasions, you really shew a great Richness in this Style; but on the present you are quite bankrupt. For, strike out the two omnipotent Words, *Master*, and *Libel*, and there is not a single Article in the long scurrilous Catalogue, that could raise so much as a Grin, even in the burlesque Countenance of Mr. F——.

But it is a common Observation, that the Passions, when wrought up too high, instead of adding Strength to the natural Faculties, sink

* *Note.* The ominous *first of April* is the very Day on which Mr. *Faucher* advertises, that his Lecture is to be published.

sink a Man into a contemptible Eunuch ; whilst the poor Wretch, who is the ridiculous Subject of the Farce, lies rolling, and fretting, and foaming, and spitting, like a little, short, round, fat, greasy Black-Pudding, broiling on a Gridiron. *Hom. Od.*

I must tell you farther, that such bald, bare fac'd, oped-mouthed Abuse never came from a FRENCHMAN.

The World acknowledges, that Politeness and Delicacy are the distinguishing Marks of that accomplished Nation. A *Frenchman* can be witty, but not rude ; he can rally, but not abuse : He will pink his Rival like a Gentleman, but not hack, and hew, and maul him, like a Butcher.

You are then no FRENCHMAN.

Conscious of the Dulness of your Composition, you have everywhere endeavoured to enliven it by these feeble Attempts to be witty. These then are the Seasoning of your Piece. But I must be free to tell you, that they are not at all in the *French Taste*. They are too high a great deal, and there is no manner of Variety in them : Every Sentence smells and tastes exactly the same ; every Thing is Garlick, too rank for the Digestion of any but a *Norman Stomach* ; by much too rank for mine, I assure you : And therefore, no more of it, I beseech you, *good Monsieur*.

There are three Lines in your Poem, of which I honour the Sentiment as much as I despise the Author, and the Expression.

Rien qu'une chiquenaude expieroit son supplice,

Que voudrais appliquer moi-même ses ossez

Au bout de ce groin qui lui tient lieu de nez. Fauchon.

Remember this, and let's have no more Abuse ; but endeavour, if you can, to imitate the Modesty and good Manners of your *Remarker*.

Thus much for what may properly enough be called the Out-works of your Advertisement.

I now come to attack the Body of it, — your Observations upon the *Remarker* ; and, after having demolished these, I will pursue you into the very Citadel, — your last strong Hold, your intended Lecture.

II.

First then, of your Reflections upon the *Remarker* ; and here I have the same *Jesuitism*, or *Normandism*, which ever you please to call it, to complain of, as before.

There is nothing sincere and open through the whole ; it is full of Hints and Insinuations, but no direct Proof : Instead of this, you every where introduce Things foreign to the Subject, in order to amuse the Reader, and to divert his Attention from the Point in Dispute

By the Length of your Advertisement I really expected, that you had endeavoured to answer all the *Remarker's* Objections. At least you might have examined some one of them to the Bottom, and by that means have given us a Specimen of what we were to expect in your Lecture. But in Truth, *Monsieur*, to answer the *Remarker's* Objections was the farthest from your Intentions. Your Point was honestly to abuse me, and to draw the University into a false Persuasion of your being able to do every thing they could expect or desire of you.

1. You begin by endeavouring to give a general Discredit to his Performance, by insinuating, that the Copy which he made use of was imperfect; and that the Mistakes, which he has censured, do not really exist even in his imperfect Copy.—Your Words are:—*Mistakes—which never were in Being, even in the Scrawl from which he cunningly pretends to have glean'd them.*

In Answer to this, I must recall to your Memory what Mr. *Renauld* advertised in the *CAMBRIDGE News-Paper*, Saturday, the 4th instant: That you gave him a Copy of these Verses, as your own Composition; and I must tell you farther, that the Copy which you gave to Mr. *Renauld*, to your eternal Confusion, is now in my Possession, ready to be shewn to any Gentleman who may have the Curiosity to examine it. It is corrected quite through with your own Hand, and agrees Word for Word with the printed Copy.

2. Not contented with this, you insinuate farther, that very little of this Work is the *Remarker's* own; but most of it pirated from the Preface of *Vaugelas*.

What this sublime Master dug from his own fertile Brain, to enrich the Libel with, will be carefully selected from the Ribaldry that he pirated out of Vaugelas's excellent Preface, pag. 28.

This has but little more Truth than the former. The *Remarker* says, that *Tully* and *Cæsar* were both of them very solicitous to write and speak with Purity and Propriety; *Vaugelas* says the same: and, upon comparing the Passages, I find that the *Remarker* makes use of some of the same Words with *Vaugelas*; so that I make no Doubt but he had this Passage in his Eye, when he wrote his *Remarks*: But, except this Historical Fact, there is not a Sentence in the *Remarks* which can possibly be supposed to be taken from *Vaugelas*: How groundless is then your Accusation of Piracy?

But here let me stop a Moment, to ask you, what you can possibly mean by calling this Passage *Ribaldry*? as you do in your Advertisement: *The Ribaldry that he pirated out of Vaugelas.* This is utterly beyond my Comprehension.

After these general Aspersions you descend to Particulars, still continuing to act the true *Norman* as before, to intimate a great deal, and prove nothing.

3. You

3. You begin with his Remark upon *aucun*. Your Line, upon which the Remark is made, runs thus :

Il se vante l'appui d'*aucun* qui le tourmente.

By which it is generally believed you meant to say, that Mr.—— boasts himself the Support of every one (d'*aucun*) that torments it, viz. ENGLAND.

But the *Remarker* has been so much your Friend, as to turn this Libel into a negative Compliment ; for he asserts, that if this Verse means any Thing, it must signify, that he boasts himself the Support of *Nobody* (d'*aucun*) that torments it ; because *aucun*, *nul*, and *pas un*, are synonymous Expressions, which signify the same as *nul-lus* and *nemo* in Latin ; and to confirm this, he quotes *l'Academy*, *Minage*, *Arnauld*, *Buffier*, and *Boyer* : and he might have quoted every Book that is extant in the French Language.

How do you answer this ? “ If he had observed the 22^d Page “ of *Vaugelas*'s Preface, his Criticism on the Pronom *aucun* might “ have been spared.”

Is not this incomparable ! The *Remarker* supports his Criticism by the express Authority of the best Grammars and Dictionaries that are extant : You answer it by a bold Assertion : If he had read such a Page in such a Book, he might have spared his Observation.

Well ; but I have read this same 22^d Page in *Vaugelas*'s Preface, and am amazed at your Ignorance in quoting it. The Passage runs thus :

Je ne voudrois pas me servir d'aucun mot qui ne fût du bon usage.

Was ever Quotation so *mal-à-propos* ! You could not well have found out a more simple Expression, or one better adapted to confirm what the *Remarker* has asserted, That *aucun* and *nul* are synonymous ; for if you substitute *nul* for *aucun* in this very Expression, it will not make the least Alteration in the Sense of it.

Je ne voudrois pas me servir de nul mot,
and *Je ne voudrois pas me servir d'aucun mot,* signify exactly the same Thing : and I am persuaded, that even *You* have French enough to discover this, now it is laid so plain before your Eyes.

I have shewn you the Grossness of your Blunder, and now I will shew you the Origin of it :

You took *Vaugelas*'s Expression

Je ne voudrois pas me servir d'aucun mot,
and you translated it into *English*, in which it is :

I would not make Use of ANY Word.

And hence you wisely concluded, that *AUCUN* was *French* for *ANY*, not knowing, what is the most known Thing in the World, that, where the *English* say

I would not make Use of ANY Word,
the *French* say

I would not make Use of NO Word

Are you not ashamed to be ignorant of such common Things, and at the same Time pretend to a critical Knowledge in the *French Language*?

There is a certain Fault, of which you are frequently guilty, and eminently so on the present Occasion, which therefore must not pass without a Mark: The *French* call it *Gasconading*, and in plain *English* it is call'd *Puffing*.

This Dispute about *aucun* is so common a case, that it may be determined by the first Page of the first *French* Book one meets with, and therefore the *Remarker* cites only such Grammars and Dictionaries as are in every Body's Hands.—But you, it seems, can be satisfied with nothing less than the supreme Authority of *Vaugelas*.

Uteris in re non dubia, testibus non necessariis,

as it is at the Head of a *Spectator*, where you will find a Story of a simple Clergyman, in this Particular like yourself, that he would not make Use of the most common Expression without supporting it by the Authorities of the most excellent Doctor *Tillotson*, and the most learned and pious Doctor *Beveridge*.

In some Respects however, the Preacher had greatly the Advantage of you:

His Expressions were good *English*; yours are not *French*.

His Authorities were full to his trifling Purpose; yours are directly against you.

He preached to a Country-Congregation, whose Ignorance made them admire his Learning; you write to an University, whose Learning will make them despise your Ignorance.

In other Respects, I am ready to acknowledge you much the Doctor's Superior:

His was mere Simplicity, mingled perhaps with a little Dash of Vanity; yours is rank Imposture, guarded with the most exquisite Subtlety.

4. Your next Observation is by way of Reprisal, in which you nibble at one Expression of the *Remarker's*, in return for the many Blunders he has exposed in yours.

The *Remarker*, you say, "contemns the Instruction given in the 20th Page of *Vaugelas's* Preface, otherwise he would not have "always written *si on* in lieu of *si l'on*, though no initial (*l*) followed."

What you say here is certainly true; which is a Compliment that can be paid to almost no other Part of your Advertisement. But it betrays your Ignorance and Want of Reading, as much, or perhaps more, than any thing else that you have taken Notice of.

In the first place, it shews that you have not read the very Book of which you quote the Preface. For in the Preface this Rule is only intimated, whereas in the Body of the Book there is an express Treatise upon it; which, as it is directly in favour of your

Opinion, and not mentioned by you, I must take the Liberty to suppose you never read.

And are not you ashamed to pretend to a critical Knowledge in the *French* Language, without having read the Book, which, of all others, is confest to have contributed most to its Perfection?

But I will tell you another Secret, at the hearing of which, if you have any Sense of Modesty left, you must be confounded

The Academy have thought this Book of Mr. *Vaugelas's* (which you have not condescended to read) of such Consequence to the Perfection of their Language, that they have been at the Trouble of making particular Observations upon every particular Remark in it; an Honour which perhaps no other Author can boast

These Observations you certainly have not read; to say that you have, would be, if possible, a more flagrant Proof of your Insincerity, than to acknowledge that you have not, is of your Vanity, or Ignorance; for this very Remark, which you have quoted, happens unfortunately to be one of a few which the Academy have over-ruled. They say, and prove it by a Variety of Examples, that *si on*, sounds as well as *si l'on*, even when it is not followed by an initial (*l*); and that this Method of writing which *Vaugelas* recommends, would, if it was to be frequently practised, give the best Discourse an air of Affectation. See *Vaugelas*, pag 12. *Paris* Edition 1714, and never hereafter pretend to any Knowledge in the *French* Tongue.

5. You next proceed to his Remark on the Word *leur*, the Substance of which is this; you make use of the following Expression, *Le Peuple et LEUR Roi.*—*The People and their King.* The Remarker says this is an *Anglicism*, and that in *French* it is *Le Peuple et SON Roi*; and as this is a common Case, he quotes the first Example he meets with in *Richelet's* Dictionary.

*Je vois courir LE PEUPLE et je lis dans ses yeux
Que SON Roi est victorieux.*

If this does not satisfy you, take the following Examples from *Verrot's Roman Revolutions*, Vol. 1. and from *Fenelon's Telemachus* into the Bargain.

LE PEUPLE tourna toute SON indignation contre le Senat. p. 90.

LE PEUPLE qui ne voyoit que SON soulagement. p. 30.

Appius irrita LE PEUPLE et s'attira SA haine. p. 32.

Cette execution militaire fit rentrer LE PEUPLE dans SON devoir. p. 32.

A quoi sert-il à UN PEUPLE que SON Roi subjugué d'autres nations. *Telem.* p. 92.

But I am ashamed to multiply Authorities in so plain a Case, in which no *Frenchman* could be mistaken.

How

How do you excuse this Expression? Just as you do the rest. By pronouncing boldly, without so much as attempting to prove, that it is right.—*In like manner the three different Pluralities, expressed by the French possessive Pronouns, will be familiarly explained, in order that this very intelligent Master may, for the future, spare his Criticisms on the Use of the Pronoun LEUR.*

A Fig for your different Pluralities.—Why did you not produce a short Example to your Purpose, which might have satisfy'd your Readers, and would have taken up less Room than this Puff.—Would you persuade us that the *French*, who have taken more Pains to perfect their Grammar than any Nation in the World, don't know how many Pluralities they make use of? Meer Gasconade: Example is the Test, and I challenge you to produce one in your Lecture.

6. As I have determined to let no Part of your Advertisement pass without its due Castigation, I must not forget to take Notice of the Hint which you tell the World you publicly gave me concerning the Use of the Preterit Tenses.

The Fact is this, the *Remarker* says,

L'Original qui a servi pour faire ces Remarques a été corrigé avec soin par Mr. Fauchon.

I am heartily tired of quoting Authorities to prove what every *Frenchman* knows to be true, and therefore so far as relates to this Point, I will content myself with imitating you, by asserting, without attempting to prove.—You say it is Wrong,—I say it is Right. ---Who is to be believ'd?

I have the more easily prevailed upon myself to indulge my Indolence in this Particular, because as it is a Dispute about the Language of the *Press*, I am persuaded the University will believe me at least as capable to defend this, as, I hope, I have shewn myself in defending such other Parts of the *Remarks*, as you have vainly carped at.

7. Your last Observation is upon the Word *Fondriere*; by which you intend to express an *Irish Bog*.

The *Remarker* says, you ought to have used the Word *Marais*.

You quote the Authority of *Boyer*: I deny that *Boyer* is on your Side. I will not however be positive in this, because it is a Dispute about *English* and *Irish* Words, in which, especially the latter, I do not pretend to be so well versed as you are. But, if I am not misinformed, the true State of the Case is this: *Fondriere* is *French* for an *English*, but not for an *Irish Bog*.

Large Tracts of low, wet, swampy Lands in *Ireland* are, it seems, called Bogs, which in *France* are called *Marais*.—But in *England*, I am told, the Word *Bog* is not apply'd, but to particular Spots of this sort of Ground which are remarkably deep. Now *Boyer* takes the Word in this *English* Sense, and translates it right by

Fondriere: whereas you take it in the *Irish* Sense, and translate it wrong, by the same Word *Fondriere*.

Give me leave to tell you, that the University will be apt to conclude from hence, that you are better acquainted with *Ireland*, than either *England* or *France*; and that you have learnt your *French*, not from your Mother, but your Dictionary.

So much for your Observations on the *Remarker*.

III.

And now I come to your last Strong Hold, your intended Lecture; which, if we may judge of it by the Plan that you have published, will be just like your Conversation and your Advertisements. It will contain a great deal of foreign Matter, and but very little to the Purpose: Much Assertion, and as little Proof: Abundance of Scurrility, but no Wit.—Read on, and you'll see that this is not *gratis dictum*.

Imprimis. You promise a genuine *English* Translation of the *Remarks* with Notes,—With all the *Remarker's* Heart, I dare answer for him.—But be sure to let your Translation be really *genuine*, because if you should depart from the Original, you will lay the *Remarker* under a Necessity of publishing a Translation of his own; and I cannot help being apprehensive that you meditate some foul Play in this Translation; for since the *Remarks* are generally allowed to be well grounded, what View can you have in making them more publick, but to misrepresent them?

Item. You promise to explain the use of the Tenses called *Preterperfect Indefinite*, and the *first Preterpluperfect*; with some other Rules and Niceties concerning the *French Language*, too tedious to enumerate in an Advertisement, all which can be very little to your Purpose, and, if I am not much mistaken in your Abilities, will prove either common, useless, or false.

Item. You promise the World two new Pluralities to the *French* Pronouns.—As I am unwilling to deprive Mankind of so valuable a Discovery, and my native Language of such an Accession to its Copiousness and Perfection, I am almost sorry for what I have said upon this Subject, in defending the *Remark* upon *LEUR*, for Fear it should dishearten you in the Publication of this *Arca-num*.

Lastly. You promise a full, true, and dreadful Account of my Life, Manners, and Conversation; and particularly of my Behaviour to you, and my Knowledge in the Rules of Pronunciation. All this, on Account of your Integrity, will certainly be believed; and on Account of my being a Man of great Consequence, and Importance, will certainly be extremely entertaining to the *University*. But I much doubt, whether it will be look'd upon as a certain and infallible Proof of your understanding *French*,—as an Acquaintance of mine expresses it, *whimsically*.

Si A. is a Rogue, and does not understand French, *Tum* B. is an honest Man, and does. *Sed*——*Ergo*——*Nego consequentiam.*

This, if I understand your *Advertisement*, is to be the Substance of your Lecture, which may be cast up, in a few Words, thus:

Imprimis. You promise a genuine Translation of the *Remarks*——to be as little like the Original as possible.

Item. Several new and curious Rules, relating to the *French* Language,——most of them trite, and to be met with in the common Grammars, and the rest false, or useless.

Item. Three Pluralities to the *French* Pronouns,——two more than *Louis le Grand* had.

Lastly. You promise my very important History——of whom you know but little more than my Name, and Person. Nay, I am inclined to believe, that you may possibly have some Doubts about my Name; because you know very well, by the Example of one for whom you have a singular Esteem, that we Soldiers of Fortune do sometimes find it convenient to take different Names, in different Places.

This, I conclude from your *Advertisement*, is to be the Substance of your Lecture, and three Fourths of it at least must be foreign to the Purpose,——Abuse, Puff, Common-place, any Thing, so that you can divert your Reader, and turn his Thoughts from the Subject in Debate.

But there is one Part of the four eminently ridiculous above its Fellows; I mean the third.

Your Rules, and your Niceties, and your *Quæ-nunc-præscribere-longum's*

The Things, we own, are curious and rare;
But wonder how the Devil they come there. POPE.

Let me tell you, *Monfieur*, it is the Grace, the Air, the Manners, that distinguishes the *Frenchman*; and not these borrowed Ornaments of Rules and Niceties.

These Rules and Niceties may properly enough be compared to the Bag, the Waistcoat, and the Ruffle; and as you have already furnished yourself with the former from the *French* Grammarian, so you may at any Time be supplied with the latter by the *French* Taylor: And genteel and easy as you would look, and move in an elegant *French* Habit, just so you speak and write in your Rules and your Niceties.

But you fix your Attention entirely upon the wrong Object. We doubt of your understanding the very essential Rules of the *French* Language, and you puff away about God knows what Rules and Niceties; you are solicitous about the unnecessary Ornaments of your Superlustrure, when your whole Care ought to be employ'd in securing your Foundation. And you are in this respect something

thing like the famous Sir *Thomas Moore*, who, I have heard say, was disputing about his Beard, when he was the next Day to lose his Head,

And so much for your Lecture.

And so much for your Advertisement.

But I cannot take my Leave of you, without asking you one more, and that too a very serious and interesting Question, and to which I expect a very explicit Answer.

Why don't you write this same Lecture in *French*?

The Verses were *French*; the Remarks were *French*; and your Lecture, in all Analogy, ought to be *French* too.

You say that your Time is taken up in Teaching, from Nine in the Morning till Nine at Night.—Perhaps so.—Then you ought to write in *French*. If *French* is really your Mother Tongue, it must come easier from you than *English*, and so much engaged as you are, it is natural to expect that you should choose that Language which is easiest to you.—

Monseigneur, I am afraid you dare not write in *French*.—I am sure you dare not—I tell you to your Face, you dare not—I challenge you to write your Lecture in *French*——and if you refuse so fair and publick a Challenge,

YOU ARE NO FRENCHMAN.

And so, *la Plume à la main*, for a while, I take my Leave of you.

LABUTTE.

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